

prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them ; for she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon *is* here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it : for they repented at the preaching of Jonas ; and, behold, a greater than Jonas *is* here.

No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye : therefore when thine eye is single, thy whole body also is full of light ; but when *thine eye* is evil, thy body also *is* full of darkness.

Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner. And the Lord said unto him,

Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. *Ye* fools, did not he that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you.

But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye

to have done, and not to leave the other undone.

Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*.

Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also. And he said,

Woe unto you also *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres. Therefore also said the Wisdom of God I will

send them prophets and apostles, and *some* of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things: Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.



## CHAPTER XLIII.

DISCOURSES ON VARIOUS TOPICS—MINISTERIAL DILLIGENCE.

**I**N the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all,

Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will fore-

warn you whom ye shall fear : Fear him, which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings, and not one of them is forgotten before God ? But even the very hairs of your head are all numbered. Fear not therefore ; ye are of more value than many sparrows.

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God : but he that denieth me before men shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how

or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him,

Man, who made me a judge or a divider over you?

And he said unto them,

Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying,

The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits.

And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits

and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, *and* be merry.

But God said unto him, *Thou* fool, this night thy soul shall be required of thee : then whose shall those things be, which thou hast provided ? So *is* he that layeth up treasure for himself, and is not rich towards God.

And he said unto his disciples,

Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body *is more* than raiment. Consider the ravens : for they neither sow nor reap ; which neither have storehouse nor barn ; and God feedeth them : how much more are ye better than the fowls ? And which of you with taking thought can add to his stature one cubit ? If ye then be not able to do that thing which



is least, why take ye thought for the rest?

Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags

which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and *your* lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he

would have watched, and not have suffered his house to be broken through. Be ye therefore ready also ; for the Son of man cometh at an hour when ye think not.

Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? and the Lord said,

Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? Blessed *is* that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.

But and if that servant say in his heart, My lord delayeth his coming ; and shall begin to beat the men servants and maidens, and to eat and drink, and to be drunken ; the lord of that servant will come in a day when he looketh not for *him*, and at

an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*. But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with: and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in



one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother in law against the daughter in law, and the daughter in law against her mother in law.

And he said also to the people,

When ye see a cloud rise out of the west, straightway ye say, There cometh a shower ; and so it is. And when *ye see* the south wind blow, ye say, There will be heat ; and it cometh to pass. *Ye* hypocrites, ye can discern the face of the sky and of the earth : but how is it that ye do not discern this time ? Yea, and why even of yourselves judge ye not what is right ?

When thou goest with thine adversary to the magistrate, *as thou art* in

the way, give diligence that thou mayest be delivered from him ; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

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## CHAPTER XLIV.

TOKENS OF COMING JUDGMENT—EIGHTEEN YEARS INFIRMITY.

THERE were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them,

Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things ? I tell you, Nay : but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower

in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

He spake also this parable:

A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it*: and if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*. And when Jesus saw her, he called *her* to *him*, and said unto her.

Woman, thou art loosed from thine infirmity.

And he laid *his* hands on her : and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work : in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said,

*Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering ? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day ?

And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him. Then said he,

Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into



his garden ; and it grew, and waxed a great tree : and the fowls of the air lodged in the branches of it.

And again he said,

Whereunto shall I liken the kingdom of God ? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and villages, teaching, and journeying toward Jerusalem. Then said one unto him, Lord, are there few that be saved ? And he said unto them,

Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us : and he shall answer and say unto you, I know you not whence ye are : Then shall ye begin to say, We have eaten and drunk in thy presence,

and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are ; depart from me, all *ye* workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.

The same day there came certain of the Pharisees, saying unto him, Get thee out and depart hence, for Herod will kill thee. And he said unto them,

Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third *day* I shall be perfected. Nevertheless I must walk to day, and to morrow,

and the *day* following : for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee ; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not ! Behold your house is left unto you desolate : and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

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## CHAPTER XLV.

### DROPSY CURED—PARABLE OF THE GREAT SUPPER.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the

dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying,

Is it lawful to heal on the sabbath day ?

And they held their peace. And he took *him*, and healed him, and let him go; and answered them, saying,

Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day ?

And they could not answer him again to these things.

And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

When thou art bidden of any *man* to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the



lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher : then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted.

Then said he also to him that bade him,

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind : and thou shalt be blessed ; for they cannot recompense thee : for thou shalt be recompensed at the resurrection of the just.

And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God. Then said he unto him,

A certain man made a great supper, and bade many : and sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it : I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them : I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come.

So that servant came and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet

there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.

And there went great multitudes with him: and he turned, and said unto them,

If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*? Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

saying, This man began to build, and was not able to finish.

Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

## CHAPTER XLVI.

PARABLES OF LOST SHEEP, LOST PIECE OF SILVER AND  
PRODIGAL SON.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spake this parable unto them, saying,

What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found *it*, he layeth *it* on his shoulders, rejoicing. And when he cometh home, he calleth together *his* friends and neighbors, saying, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that re-

penteth, more than over ninety and nine just persons, which need no repentance.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently, till she find *it*? And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

And he said,

A certain man had two sons: and the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living. And not many days after the younger son gathered all together, and took his

journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land ; and he began to be in want. And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son : make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had



compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet: and bring hither the fatted calf, and kill *it*; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and

sound. And he was angry, and would not go in : therefore came his father out and entreated him.

And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment ; and yet thou never gavest me a kid that I might make merry with my friends : but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad : for this thy brother was dead, and is alive again ; and was lost, and is found.

## CHAPTER XLVII.

THE UNJUST STEWARD—THE RICH MAN AND LAZARUS.

AND he said also unto his disciples,

There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

So he called every one of his lord's debtors *unto him*, and said unto the

first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score.

And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness ; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much : and he that is unjust in the least, is unjust also in much.

If therefore ye have not been faith-

ful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them,

Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass,

than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery : and whosoever marrieth her that is put away from *her* husband committeth adultery.

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day : and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table : moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom : the rich man also died and was buried ; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus, that

he may dip the tip of his finger in water, and cool my tongue : for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receiv-  
edst thy good things, and likewise  
Lazarus evil things : but now he is  
comforted, and thou art tormented.  
And besides all this, between us and  
you there is a great gulf fixed : so  
that they which would pass from  
hence to you cannot ; neither can  
they pass to us, that *would come* from  
thence.

Then he said, I pray thee there-  
fore, father, that thou wouldest send  
him to my father's house : for I have  
five brethren ; that he may testify  
unto them, lest they also come into  
this place of torment. Abraham  
saith unto him, They have Moses  
and the prophets ; let them hear  
them. And he said, Nay, father  
Abraham : but if one went unto



them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

## CHAPTER XLVIII.

OF GIVING OFFENCE—TEN LEPERS—SECOND COMING OF JESUS.

**T**HEN said he unto his disciples,

It is impossible but that offences will come: but woe *unto him*, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

Take heed to yourselves: If thy brother trespass against thee, rebuke him ; and if he repent, forgive him. And if he trespass against thee seven

times in a day, and seven times in a day turn again to thee, saying, I repent ; thou shalt forgive him.

And the apostles said unto the Lord, Increase our faith. And the Lord said,

If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? Doth he thank that servant because he did the things that were commanded him ? I trow not. So likewise ye, when ye shall have done all those things which are commanded you,

say, We are unprofitable servants : we have done that which was our duty to do.

And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off : and they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them,

Go shew yourselves unto the priests.

And it came to pass, that, as they went, they were cleansed. And one of them, when he saw, that he was healed, turned back, and with a loud voice glorified God. And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan. And Jesus answering said,

Were there not ten cleansed ? but where *are* the nine ? There are not found that returned to give glory to God, save this stranger.

And he said unto him,

Arise, go thy way : thy faith hath made thee whole.

And it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea, by the farther side of Jor-

dan: and great multitudes followed him; and he healed them there; and as he was wont, he taught them again. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said,

The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

And he said unto the disciples,

The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*. And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*. For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of

man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife.

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two

*men* in one bed; the one shall be taken, and the other left. Two *women* shall be grinding together; the one shall be taken, and the other left. Two *men* shall be in the field: the one shall be taken, and the other left.

And they answered and said unto him, Where, Lord? And he said unto them,

Wheresoever the body *is*, thither will the eagles be gathered together.

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## CHAPTER XLIX.

IMPORTUNATE WIDOW—MARRIAGE—CHILDREN BROUGHT  
TO JESUS.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint; saying,

There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but after-

ward he said within himself, Though I fear not God, nor regard man : yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said,

Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth.

And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

Two men went up into the temple to pray ; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. I

fast twice in the week, I give tithes of all that I possess.

And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them,

What did Moses command you?

And they said, Moses suffered to write a bill of divorcement, and to put *her* away. And Jesus answered and said unto them,

For the hardness of your heart he wrote you this precept. Have ye not read, that from the beginning of the creation God made them male and female, and said, For this cause shall a man leave father and mother,



and shall cleave to his wife : and they twain shall be one flesh ? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away ? he saith unto them,

Moses because of the hardness of your hearts suffered you to put away your wives : but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery : and whoso marrieth her which is put away doth commit adultery.

And in the house his disciples asked him again of the same *matter*. And he saith unto them,

Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband and

be married to another, she committeth adultery.

His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry. But he said unto them,

All *men* cannot receive this saying, save *they* to whom it is given. For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Then were there brought unto him little children, that he should put *his* hands on them and pray: but when *his* disciples saw *it*, they rebuked those that brought *them*. But when Jesus saw *it*, he was much displeased, and said unto them,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God

as a little child, he shall not enter therein.

And he took them up in his arms, put *his* hands upon them, and blessed them, and departed thence.

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## CHAPTER L.

YOUNG RULER—WARNING TO THE RICH—PARABLE OF  
LABOURERS.

AND when he was gone forth into the way, there came one running, and kneeled to him, and said unto him, Good Master, what good thing shall I do, that I may have eternal life? And Jesus said unto him,

Why callest thou me good? *there is none good but one, that is, God:* but if thou wilt enter into life, keep the commandments.

He saith unto him, Which? Jesus said,

Thou knowest the commandments. Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear

false witness, Defraud not, Honor thy father and mother, and, Thou shalt love thy neighbor as thyself.

The young man saith unto him, Master, all these things have I kept from my youth up: what lack I yet? Then Jesus beholding him loved him, and said unto him,

One thing thou lackest: if thou wilt be perfect, go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

But when the young man heard that saying, he went away sorrowful: for he had great possessions. And when Jesus saw that he was very sorrowful, he looked round about, and saith unto his disciples,

Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven!

And the disciples were astonished at his words. But Jesus answereth again, and saith unto them.

Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a

camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

When his disciples heard *it*, they were exceedingly amazed, and they were astonished out of measure, saying among themselves, Who then can be saved? And Jesus looking upon them saith,

With men *it is* impossible, but not with God: for with God all things are possible.

Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee: what shall we have therefore? And Jesus said unto them,

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, and the gospel's, shall receive an hundredfold, now in this time, houses, and breth-

ren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many *that are* first shall be last; and the last first.

For the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise.

And about the eleventh hour he went out and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say

unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard ; and whatsoever is right, *that* shall ye receive.

So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire, beginning from the last unto the first. And when they came that *were hired* about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more ; and they likewise received every man a penny.

And when they had received *it*, they murmured against the goodman of the house, saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong : didst not thou agree with me

for a penny? Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen.

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## CHAPTER LI.

ZEBEDEE'S CHILDREN—HEALS TWO BLIND MEN NEAR JERICO.

AND they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him, *saying*,

Behold, we go up to Jerusalem; and all things that are written by the prophets concerning the Son of man shall be accomplished. And the Son



of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles : and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him : and the third day he shall rise again.

And they understood none of these things : and this saying was hid from them, neither knew they the things which were spoken.

Then came to him the mother of Zebedee's children with her sons, James and John, worshipping *him*, and desiring a certain thing of him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them,

What would ye that I should do for you ?

They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. And Jesus answered and said,

Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ?

They say unto him, We are able. And Jesus said unto them,

Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

And when the ten heard *it*, they were moved with indignation against the two brethren, James and John. But Jesus called them *to him*, and saith unto them,

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. - But so shall it not be among you: but whosoever shall be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, *thou* Son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying,

What wilt thou that I shall do unto thee?

And he said, Lord, that I may receive my sight. And Jesus said unto him,

Receive thy sight: thy faith hath saved thee?

And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

And *Jesus* entered and passed through Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me. And Jesus stood still, and commanded him to be called.

And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee, And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him,

What wilt thou that I should do unto thee?

The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him,

Go thy way; thy faith hath made thee whole.

And immediately he received his sight, and followed Jesus in the way.

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## CHAPTER LII.

NOBLEMAN & SERVANTS—MARY ANOINTS JESUS.

AND, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that *way*. And when Jesus came to the place, he looked up, and saw him, and said unto him,

Zaccheus, make haste, and come down : for to day I must abide at thy house.

And he made haste, and came down, and received him joyfully. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

And Zaccheus stood and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore *him* fourfold. And Jesus said, unto him,

This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore,

A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his citizens

hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. Then came the first saying, Lord, thy pound hath gained ten pounds. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he said likewise to him, Be thou also over five cities.

And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin ; for I feared thee, because thou art an aus-

tere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds. (And they said unto him, Lord, he hath ten pounds.) For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him, But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went before, ascending up to Jerusalem. And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem, before the passover, to purify themselves.

Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew *it*, that they might take him. Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

Now when Jesus was in Bethany, in the house of Simon the leper there they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary an alabaster box of a pound of ointment of spikenard, very costly, and she brake the box, and poured it on his head, as he sat *at meat*, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

But when his disciples saw it, then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him, why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given



to the poor. And they murmured against her. When Jesus understood *it*, he said unto them,

Why trouble ye the woman? Let her alone: why trouble ye her? she hath wrought a good work on me: against the day of my burying hath she kept this. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: for in that she hath poured this ointment on my body, she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

## CHAPTER LIII.

## TRIUMPHANT ENTRANCE OF JESUS INTO JERUSALEM.

ON the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

And when they drew nigh unto Jerusalem, and were come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, then sent Jesus two disciples, saying unto them,

Go into the village over against you, and straightway, as soon as ye enter into it, ye shall find an ass tied, and a colt with her, whereon yet never man sat; loose *them*, and bring *them* unto me. And if any man say unto you, Why do ye this? say ye that the Lord hath need of them; and straightway he will send them hither.

All this was done, that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass.

And the disciples that were sent went their way, and found even as he had said unto them, the colt tied by the door without in a place where two ways met; and they loose him. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him; even as Jesus had commanded: and they let them go.

And they brought the ass and the colt to Jesus: and they cast their garments upon the colt, and they set Jesus thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

And as he went, a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people

also met him, for that they heard that he had done this miracle.

And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them,

I tell you that, if these should hold their peace, the stones would immediately cry out.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord: Hosanna in the highest. Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

And when he was come near, he beheld the city, and wept over it, saying,

If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone

upon another ; because thou knewest not the time of thy visitation.

And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus entered into Jerusalem and into the temple.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them,

Yea; have ye never read; Out of the mouth of babes and sucklings thou hast perfected praise?

And when he had looked round about upon all things, and now the eventide was come, he went out.

## CHAPTER LIV.

GREEKS WISH TO SEE JESUS—BARREN FIG TREE.

AND there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying,

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am there shall also my servant be also: if any man serve me, him will *my* Father honor. Now is

my soul troubled ; and what shall I say ? Father, save me from this hour : but for this cause came I unto this hour. Father, glorify thy name.

Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again. The people therefore that stood by, and heard *it*, said that it thundered : others said, An Angel spake to him.

Jesus answered and said,

This voice came not because of me, but for your sakes. Now is the judgment of this world : now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me.

This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever ; and how sayest thou, The son of man must be lifted up ? Who is this son of man ? Then Jesus said unto them,

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you ; for he that walketh in darkness knoweth not whither he goeth. While ye have

light, believe in the light, that ye may be the children of light.

These things spake Jesus, and departed, and did hide himself from them. And he left them, and went out of the city into Bethany, with the twelve; and lodged there.

And on the morrow, in the morning, when they were come from Bethany, as he returned into the city, he hungered. And when he saw a fig tree in the way, afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*. And Jesus answered and said unto it,

No man eat fruit of thee hereafter for ever.

And his disciples heard *it*. And presently the fig tree withered away. And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away! Jesus answered and said unto them,

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye



shall ask in prayer, believing, ye shall receive.

And they come to Jerusalem: and Jesus went into the temple of God, and began to cast out them that sold therein, and them that bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves; and would not suffer that any man should carry *any* vessel through the temple. And he taught, saying unto them,

Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

And the scribes and chief priests heard *it*. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for they feared him, because all the people was astonished at his doctrine (and were very attentive to hear him.) And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them,

Have faith in God. For verily I say unto you, That whosoever shall

say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. And when ye stand praying, forgive, if ye have ought against any ; that your Father also, which is in heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

## CHAPTER LV.

PHARISEES QUESTION HIS AUTHORITY—PARABLE OF  
THE HOUSEHOLDER AND HIS VINEYARD.

AND they come again to Jerusalem: and it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes, and the elders of the people came unto him as he was teaching, and spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority to do these things?

And Jesus answered and said unto them,

I will also ask of you one question, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? answer me.

And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we shall say, Of men: all the people will stone us: for all *men* counted John, that he was a prophet indeed. And they

answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them,

Neither do I tell you by what authority I do these things.

But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not. Whether of them twain did the will of *his* father?

They say unto him, The first. Jesus saith unto them,

Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye

had seen *it*, repented not afterward, that ye might believe him.

Hear another parable:

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country, for a long time. And at the season when the time of the fruit drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And the husbandmen caught *him*, and beat him, and sent him away empty.

And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and entreated *him* shamefully, and sent *him* away empty. And again he sent a third: and him they killed, and cast *him* out. And

many others; beating some, and killing some.

Having yet therefore one son, his well beloved, then said the lord of the vineyard, What shall I do? I will send my beloved son: he sent him also last unto them, saying, It may be they will reverence *him*, when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed *him*. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their season.

And when they heard *it*, they said, God forbid. And he beheld them, and said unto them,

Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought the same hour to lay hands on him, they feared the multitude, because they took him for a prophet: for they knew that he had spoken the parable against them; and they left him, and went their way.

## CHAPTER LVI.

THE MARRIAGE FEAST—TRIBUTE TO CESAR—JEWISH INFIDELITY.

AND Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings *are* killed, and all things *are* ready: come unto the marriage. But they made light of *it*, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and en-



treated *them* spitefully, and slew *them*.

But when the king heard *thereof*, he was wroth: and sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot.

and take him away, and cast *him* into outer darkness ; there shall be weeping and gnashing of teeth. For many are called, but few *are* chosen.

Then went the Pharisees, and took counsel how they might entangle him in *his* talk. And they watched *him*, and sent forth spies, certain of the Pharisees and of the Herodians, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

And when they were come, they say unto him, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man*: for thou regardest not the person of men, but teachest the way of God in truth. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not? Shall we give, or shall we not give? But Jesus perceived their wickedness, and said,

Why tempt ye me, *ye* hypocrites? Shew me the tribute money ; bring me a penny, that I may see *it*.

And they brought unto him a penny. And he saith unto them,

Whose *is* this image and superscription?

They say unto him, Cesar's. Then saith he unto them,

Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.

And they could not take hold of his words before the people. When they had heard *these words*, they marvelled at his answer and held their peace, and left him, and went their way.

The same day came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him, saying, Master, Moses wrote unto us, If any man's brother die, and leave *his* wife *behind* him, and leave no children, that his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, died, and having no issue, left his wife unto his brother: and the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her to wife. And Jesus answering said unto them,

Do ye not therefore err, because ye know not the Scriptures, neither the power of God? The children of this world marry, and are given in marriage: but they which shall be

accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels of God in heaven; and are the children of God, being the children of the resurrection.

And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, *I am* the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; for all live unto him. Ye therefore do greatly err.

And when the multitude heard *this*, they were astonished at his doctrine. Then certain of the scribes answering said, Master, thou hast well said. And after that they durst not ask him any *question at all*.

## CHAPTER LVII.

JESUS ANSWERS SADDUCEES AND PHARISEES.—WIDOWS  
OFFERING.

**B**UT when the Pharisees had heard that he had put  
the Sadducees to silence, they were gathered  
together. And one of the scribes *which was* a law-  
yer, came, and having heard them reasoning together,  
and perceiving that he had answered them well,  
asked *him a question*, tempting him, and saying,  
Master, which *is* the great commandment in the law?  
Which is the First commandment of all?

And Jesus answered him,

The first of all the command-  
ments *is*, Hear, O Israel, The Lord  
our God is one Lord: and thou shalt  
love the Lord thy God with all thy  
heart, and with all thy soul, and with  
all thy mind, and with all thy  
strength: this is the first and great  
commandment. And the second *is*  
like unto it, Thou shalt love thy  
neighbor as thyself. On these two

commandments hang all the law and the prophets. There is none other commandment greater than these.

And the scribe said unto him, Well Master, thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him,

Thou art not far from the kingdom of God.

And no man after that durst ask him *any question*.

While the Pharisees were gathered together, Jesus asked them, saying,

What think ye of Christ? whose son is he?

They say unto him, *The Son* of David. He saith unto them,

How then doth David in spirit call him Lord?

And Jesus answered and said, while he taught in the temple,

How say the scribes that Christ is the Son of David? For David himself saith by the Holy Ghost, in the book of Psalms, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; and whence is he *then* his son?

And no man was able to answer him a word: and the common people heard him gladly: neither durst any *man* from that day forth ask him any more *questions*.

Then in the audience of all the people he said unto his disciples, in his doctrine,

Beware of the scribes, which love to go in long clothing, and *love* salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts: which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

And Jesus sat over against the treasury. And he looked up, and saw the people casting their gifts

into the treasury. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called *unto him* his disciples, and saith unto them,

Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all *they* did cast in of their abundance, unto the offerings of God: but she of her want did cast in all that she had, *even* all her living.

But though he had done so many miracles before them, yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God. Jesus cried and said,



He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

## CHAPTER LVIII.

WOES AGAINST SCRIBES, PHARISEES AND HYPOCRITES.

THEN spake Jesus to the multitude, and to his disciples, saying,

The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the border of their garments, and love the uppermost rooms at feasts, and

the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make

long prayer: therefore ye shall receive the greater damnation.

Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves.

Woe unto you, *ye* blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! *Ye* fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Ye* fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all

things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier *matters* of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone. *Ye* blind guides, which strain at a gnat, and swallow a camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. *Thou* blind Pharisee, cleanse first that *which* is within the cup and platter, that the outside of them may be clean also.

Woe unto you, scribes and Pha-

risees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. *Ye* serpents, *ye* generation of vipers, how can ye escape the damnation of hell.

Wherefore, behold, I send unto

you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! Behold, your hour is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

## CHAPTER LIX.

DESTRUCTION OF THE TEMPLE AND COMING OF THE SON  
OF MAN FORETOLD.

AND Jesus went out, and departed from the temple: and as he went out, his disciples came to *him* for to shew him the buildings of the temple. And as some spake of the temple, how it was adorned with goodly stones and gifts, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* And Jesus answering said unto him,

Seest thou these great buildings? *As for* these things which ye behold, the days will come, in the which, verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, saying, Master, tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world,



when all these things shall be fulfilled? and what *shall be* the sign of thy coming, and of the end of the world? and Jesus answered and said unto them,

Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and the time draweth near; and shall deceive many; go ye not therefore after them. But when ye shall hear of wars, and rumors of wars, see that ye be not troubled: for all *these things* must first come to pass; but the end is not yet.

Then said he unto them,

Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places; and fearful sights and great signs shall there be from heaven. All these *are* the beginning of sorrows. But take heed to yourselves: before all these, they shall lay their hands

on you, and persecute *you*; for they shall deliver you up to councils: and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And (they) shall kill you; and ye shall be hated of all nations for my name's sake. And the gospel must first be published among all nations.

But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

And then shall many be offended, and shall betray one another, and shall hate one another. And ye shall be betrayed both by parents, and

brethren, and kinsfolks, and friends ; the brother shall betray the brother to death, and the father the son ; and children shall rise up against *their* parents, and shall cause them to be put to death. And *some* of you shall they cause to be put to death. And ye shall be hated of all *men* for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls.

And many false prophets shall rise and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations ; and then shall the end come.

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the

holy place, (whoso readeth let him understand :) and when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. And let him that is on the housetop not go down into the house, neither enter *therein*, to take anything out of his house and let him that is in the field not turn back again for to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days!

But pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great

tribulation, such as was not since the beginning of the world which God created unto this time, neither shall be.

And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations : and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

And then if any man shall say to you, Lo, here *is* Christ ; or, lo, *he is* there ; believe *him* not : for false Christs and false prophets shall rise, and shall shew signs and wonders to seduce, if *it were* possible, even the elect. But take ye heed : behold, I have foretold you all things.

Wherefore if they shall say unto you, Behold, he is in the desert; go not forth : behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together.

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## CHAPTER LX.

FEARFUL SIGNS AFTER THE GREAT TRIBULATION—PARABLE OF THE TEN VIRGINS.

IMMEDIATELY after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and upon the earth distress of nations, with perplexity; the sea

and the waves roaring : men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken.

And then shall appear the sign of the Son of man in heaven : and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. And when these things begin to come to pass, then look up, and lift up your heads ; for your redemption draweth nigh.

And he spake to them a parable ;

Now learn a parable of the fig tree ; behold the fig tree and all the trees : when his branch is yet tender,

and putteth forth leaves, ye see and know of your own selves that summer is now nigh at hand. So likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh at hand, *even* at the doors. Verily I say unto you, This generation shall not pass away, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and *so* that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. But of that day and *that* hour knoweth



no man, no, not the angels which are in heaven, neither the Son, but my Father only. Take ye heed, watch and pray: for ye know not when the time is.

But as the days of Noe *were*, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two *women shall be* grinding at the mill; the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come.

*For the Son of man is as a man taking a far journey, who left his*

house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore : for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, on in the morning : lest coming suddenly he find you sleeping.

But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready : for in such an hour as ye think not the Son of man cometh. And what I say unto you I say unto all, Watch.

Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season ? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I